*Previous references.*

File No. 287

190 .

Serial Nos.

*Later references.* ( 1907 )

# GENERAL AND REVENUE SECRETARIAT.

*Serial Nos.*

**Part B. for**

SUBJECT.

Re. the alleged desecration from Chandernagore in regard to the entrance of certain Bhaktha Vijnatas in the Madhava Temple.

MUZRAI SECRETARIAT.

OFFICE NOTE.

File No. 207-07

SUBJECT.

In re the alleged departures from manul etc. in regard to the Utsavam of certain Bhakta Vigrahas in the Melkote temple.

From

M. A. Tirumala Ithar and Anandalwar of Melkote.

No. 2856 Dated 16th January 1908.

Hag 3)

The petitioners complain that the local authorities have on their own responsibility, permitted the introduction of innovation and also certain departures from manul in regard to the Utsavam of Vadagale Vedanta Ithariar and Tengale Gulaloka Ithar.

In regard to the introduction of innovation, they state that prior to 1835, certain disputes having arisen, it was directed by the late Superintendent of Asthagram Division that the

Vigrahas of both the communities should not be removed from their places, that during the recent Vigramasi Utsavam, the Vigraha of Vedanta char was removed and allowed to remain contrary to manual, near the Sri Nehalavaraja Swamy and that during the recent Ammanavaram Utsavam, and Kothavottavam which commenced from the 14th instant, the removal of the Vigraha was repeated they complain that the Local authorities have issued orders ignoring the existing orders on the subject, permitting that the Vedanta char Vigraha might be taken out.

As regards departures from manual, they represent as follows: —

1) During Dhanurmasa, Kothavottava etc. Sri Gulaloka char and other Bhakta Vigrahas which are located in the temple were taken out as usual and kept in their respective places on the occasion of Dramida Prabhanda Parayana. The Vadagale Community

Muzrai Secretariat. | File No. 20 / of 190 /

took objection to the Tengale Vigraha being taken out and as they stand in the good graces of the Sub Divl. Taluk authorities, the latter did not allow the Sri Bulalokachar Vigraha to remain there -

(2) The Parayana of Prabhandha said to be (4000) Stanzas composed by Alwaragalu, closes with what is known as Koyal Sath (ಕೊಯಲ್ ಸಾತ್) which means Mangala Kadya. The recital of Koyal Sath is said to be in vogue from time immemorial. The petitioners represent that during last year, the Vadagales contrary to manual recites Pasyas composed by Vedanta charias and the local authorities supported them.

The petitioners pray to

File No. 287 of 1907 | Muzrai Secretariat.

matter may be enquired into & the irregularities set right and also that in the meanwhile, an ad-interim order may issue to the local authorities prohibiting the receipt of ಕಂದಾಯ and also the disputed Vigrahas from being taken out.

The petitioners have filed 2 documents with their petition.

One of these is said to be a copy of an authenticated copy of Sub Divl. Officer's order said to be to the following effect.

" Issue orders that Vedanta char. Vigraha may come out."

The other two are orders said have been issued from the Supdt Asthagram Division. In one (Hagy of 26-7-1886, it is directed that

Muzrai Secretariat. | File No. 287 of 1907

the terms of the Hukup should be adhered to. This order was issued on the petition of Singla bhat and certain others praying that in conformity with the Hukup already issued both the communities should not be permitted to conduct utsavams of their Vigrahas.

In the other order, dated 7-10-18 it is directed that both the communities should be permitted to conduct the utsavams and further that if both the parties do not come to an amicable settlement, they should not be allowed to do so pending the final disposal of the existing dispute.

Submitted-

File No. 287 of 1907 | Muzrai Secreta

things have been done in the Melkote temple contrary to manual during the past few months under the orders of the Asst Commr in charge of the French Rocks Division. (Mr. Badami Krishna Rao). In a place like Melkote manual is everything and it is matter for surprise that the Asst Commr should have passed any orders at Variance with manual without obtaining the previous sanction of Govt. Of course we do not know how far the allegations made by the Petrs are based upon truth. Under these circumstances the Petn and its enclosures may be forwarded to the D/Commr in the sense of the above remarks for favour of careful enquiry and detailed report.

we have to take such allegations into much discount. The Melkote people are notorious for making sensational complaints

H.P.V.
22/11/08

Muzrai Secretariat. | File No. 25 / of 190 /

Pending the submission of such a report - and decision of Govt: thereon, it may be decided that the orders issued at variance with manual should be held in abeyance

Mr Peters may also (illegible) accordingly

277

(illegible) Thankfully

Please call for a very early report - and say that if any orders at variance with manual have been issued as alleged the same should be held in abeyance no endorsements need be issued now to the Petns

VPN
22.1.08

Officer - Early
Dft Submtd
AV 23/1/08.

File No.  of 190 | Muzrai Secretariat.

General and Revenue Secretariat.

Mag File No. 287 of 1907

| Serial No. | |
|---|---|
| 2 | To the Dy Commr, Mysore Dist<br>Docket no 3351 Dy 23.1.08<br>Forwards the petition for report and requests that any orders at variance with manual that may have been issued as alleged, should be held in abeyance pending the final decision of Govt in the matter. |
| 3. | From the Dy Commr, Mysore Distt<br>Letter no 412 Dy 7.3.10.<br>Submits report with records.<br>The Sub Divl officer's English precis no 130 Dy 1st Sept 1906 and the Dy Commrs. report under reference go fully into the facts of the case.<br>The questions for consideration are.—<br>1) The recital of Satumare by both Vengales and Vadagales in the temple.<br>2) The bringing out of Vedanta Desikar to the side of Sri Chalumarayaswamy or Ammanavaru during Ome Utsavams.<br>3) do — of Pulalokachar also to the side of the deity during Dhanurmasa for Dravida Prabandhas Parayana.<br>As regards the 1st point Eyal Satumare being Mangala-Padya in praise of [illegible]<br>The Dy. Commr is in favor of permitting |

Mag 21)

(Paper under dispatch)

NOTE—Contn. sheet.

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G. R. S. 12 ]
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Hqrs File No. 284 of 1907

Serial No.

Hqrs) both the contending parties To carry out as the Palace Pandits who were consulted in the matter hold the same opinion

As regards 2 & 3, Vedanta Desikar and Sundarakachar being Bhakta Vigrahas, the Dy Commr is in favor of both of them being carried by the side of the deity during specified Ketchu-Kalle occasions.

Submitted for orders

AV 31.3.10 VK 1/4/10

This file relates to three matters

There are —

(1). The Dygul Sattumurai

(2). Bringing out the idol of Vedanta Chari to receive Sri Chakrarajaswamy when the latter idol is brought to Vedanta Chari Sannidhi The Vedanta Chari idol after bringing back the Sri Chakrarajaswami. Matter ok. Procession after

(3) Bringing out the idol of Parthasarathy & the Sannidhi of Chakrarajaswami during Kottaram and when the Parthasarathy Procession and Ramayana is performed

9 The Tengalais say that at the Dygul Sattumurai the Vadagalais should not recite any Verses composed by Vedanta Chari and that Vedanta Chari idol should not be brought out. These items of (1) & (2) are both being given.

Serial No.

plaint by the Vadagalais -

The Vadagalais say that it is customary for many to bring out the idol of Parakala Charr. Thus item No 3 is the subject of their plaint.

The proposals of the D.C. are that each party should recite the Verses that they sing and that the idols of both Parakala Charr and Vedanta Charr may be brought and appear at first in the Jantu Sevai.

3 Before considering them it would be convenient to ~~work~~ consider the history of each dispute.

The dispute about Jeyyar Sattumorai arose in January 1900 - The Vadagalais filed the complainants. They had the Head Parapattigar B. Thirumala Charr (who believe has himself a Vadagalai) for. shifted them from reciting the Verses composed by Vedanta Charr

4 In their petition and the Head Parapattigar stated that it was not the practice to recite the Verses composed by Vedanta Charr during all the commencement of Sattumorai but only in the Mandapam for each party by turns each Verse [illegible] The Jeyyar Sattumorai is necessary of closing the recitation - [illegible] recited by one party

H

Petn. Regd. No 1049 B/22 (1900)

B.

Report No 391 B/166 1900)

Serial No.

occasions, a few Verses being recited on each occasions.

5 The Hon'ble Dy Amildar heard an enquiry in this cause at which each party appeared in his own case.

6. A report was submitted to the Dewan's Office in June 1904; in the action was taken till 1905 when it was agreed that the Appeal Sattumurai was conducted during the interval. It was pointed out that the Zamindar and their agency. The Hon'ble Asst Collector ordered that the Sattumurai should be conducted according to Manual as agreed to by the parties when examined before the Hon'ble Amildar.

C.
Enclosure to Peshkar's Report No 676 D/19 5 1904)

D

Order etc No 53 D/17 7 1904)

7. My order came to be interpreted as permitting the Vadagalais to recite their Verses. They did so on Jany 1905 when the Zamindar's appeal to the Hon'ble Collr who after hearing the parties referred the matter to the Peishkar to hold an enquiry.

E LE,

opinions dated 14th & 12th June 1906, respectively)

8 Of these the Vadagalai Pandits say that purpose of making, Vadagalai Sampradaya a procession which is the Sampradaya of the Ramanujam i.e. Parakalaswami should be followed, & it is not fair to allow the Zamindar's order to recite their Verses. They add that of the Zamindar C. E. is in practice of the Zamindar's acharya Ramakar "Nambi" while the Verses of Vedanta Des

NOTE—Contn. sheet.

GPB—55,000—27-4-09

Serial No.

are in favour of Acharyas Venkatachalam by Tengalais & Vadagalais. They also admit that this custom & is different temple to this predominance of this party.

7 (opinion dated 8.6.1906)

9 The Ho Tengalai Pandits say that while the Vadagalai Vaus are composed by three Tamil Vedas & Granthas the Tengalai Vaus are composed by Acharyas Venkatachalam both sections. For this reason and for the reason that Tengalai Vaus are being recited in Temples by both the Vaus composed by Vedanta Desika should not be recited.

10 All the Pandits of other Sects is done by that each party may recite what they say that this is a matter which they can refer to officers.

11 The Vedanta Desika ~~Three~~ this is simple, that ~~three~~ facts:-

(1). That it is the manual not to recite the Vaus composed by Vedanta Desika

(2). That this seven Vaus which the Tengalai Granthas are composed by Acharyas Venkatachalam both parties

(3). That in commencing Ratha utsavam Tengalai Vaus, each party recites its own [illegible]

NOTE.—Contn. sheet.

GPB—55,000—27-4-09

Serial No.

12. Nos. (1) & (2) would seem to show that it will would not be unfair to keep to the manual No. (7) ~~would~~ shows that if the parties are at liberty to choose their opening Verse they may be permitted to choose the closing Verses also.

13. Before closing this petition I must say that a Jamabandi officer d visited Melkote in Jan. 1906. and observed this in the Temple on Bridyad Sattumorai day. The Iengalais complained to me and I said it was fair that each party should recite its own Verse. The Police despatch was present officiating a branch of the peace. of course I had no records before me then.

14. The Vernacular records also show that when (Petition dated 30.5.1908) in accordance with the first order calling for a report on the petition of the Iengalais the Sub-Division officer in his report of 1906 about Royal Sattumorai the Temple servants prohibited the Iengalais also from reporting their Verses.

R. 15. As regards Vedanta Char the Iengalais say that (Petition dated 15.7.1906) the Utsava idol should not be brought out to receive Chakrathalwar and to do service of Sarkari Utsavadis Narasimha, Kotaratnadas, Prahlada Panipalavan during Vaikunda and Krishna

NOTE—Contn sheet.

GPB—55,0.80—27-4-05

Serial No.

rajawadi and Kinta Dharma Doraj's Krishnarayaswadi. They admit that on the occasions of Sevatha Utsavams and Tirumalabhatta Utsavams Vedanta Chariyal is brought out to receive Chakrayajeswara.

16 The Vadagalais contend that Vedanta Chariyal should be brought out on all occasions.

(Deposition dated 15.7.1906)

17 The dispute first arose about three years at the Krishnarayaswadi in July 1905. The Archak has been a new man and he brought out the Vedanta Chariyal. The Tengalais complained. The Dharmakartha who was at Melkote after order going direct that the idol should be taken back. This was done. No final orders were passed but to be taken on the statements of the parties were recorded. In the two previous years the matter was not carried on account of the charge.

Sheet H.

(Petn. of Sri Parakala Mutt Gumasta dated 25.7.1905)

Sheet O.

Sheet I

18 The dispute again arose at the Navaratri of Hanumanta when it so happened that Vedanta Chariyal Tirumalabhatta was taken to the cave temple. The Peshkar's report goes to show that Vedanta Desikar's idol was allowed to remain by the side of the Ammanavaru. [During Navaratri only the Ammanavaru is taken to Desikar's Temple]. There then no formal orders were passed

(Peshkar's report No 157 B/29.9.05)

Sheet J.

(Report No 166 B/2.10.05)

19 It is not known what happened at the Kalasa-bharana in Jan 4 1906. At the Krishnarayaswadi

Note—Contn. sheet.

GPB—55,000—27-4-09

G. R. S. 12 ]
General and Revenue Secretariat.

File No. 287 of 1907

Serial No.

of July 1906 the dispute again arose. The late Ver Kota Rao the Sub-Division officer was present. He and the D? Amildar examined the parties.

Slip R (No 1308/1906) Mr Ver Kota Rao reported that the Vedanta Chari idol might be brought out. The D? Collector asked

Slip K (No 512 & 21/24/1907) him to dispose of the question himself. On 26th the Sub Division officer

Slip K (No 3208/2707) 1907 he directed that Vedanta Chari idol might be brought out.

20 At the Kartikeswara of 1908 January Vedanta Chari was brought out. The Tengalais having objected the Vadakai directed that the idol

Slip L (No 768 D/5108) should be taken back.

21 Soon after this the Tengalais complained to Govt. also.

22 There seems some force in the contention of the Tengalais. They object to the Vedanta Chari idol being brought out at Utsavams common to both Sects. These Utsavas are I believe also attractive on account of the large quantities of Neivedya offered to the idol and distributed to the devotees. They Tengalais have no objection to the idol being brought out on Immaterial occasions and Swarthi Utsava days. It is fair to say that on the occasions of Utsavams common to both Sections only such idol as are Venerated by both Sections should be present.

23 ~~Another~~ The only incident re-

NOTE—Contn sheet

GPB—55,000—27-1-09

Serial No.

favorable to the Temple as it had the banyan and of Vedanta Uttar on the Vaisnam side. Their plaintiffs does not appear to be the hereditary

24 The Delhi Utsava, it is said, is celebrated at the instance of the Parakala Matt and may therefore be said to be sectarian.

Shift P

(Deposition dated 10 8 1906)

25 As regards Manual there can be no rebut- evidence as both parties are prepared to have on that their contention is true.

26 The claim on behalf of Parakalaswami is the Utsava idol is to be brought to the presence of Chakravarayaswami on the Temple on the day of the Commencement of Prabhavotsava Parayanam which apparently is the first day of Vaikasi and that it should stop there for ten days for the Prabhavotsava Sattum and. It is admitted,

Shift Q

1908)

that an procession of the Utsava idol of Parakala taken to the presence of Chakravaraya swami in the Temple.

27 At Melkote the temples of Vedantachariar and Jeeyar are quite separate from the temple of Chakravarti Ayengar. Parakalaswami has a detached temple. It is contended on the part of the Chakravarayaswami temple, it should be taken into the presence of Chakravarti Ayengar in the 5th or 6th circuit round the sanctum sanctorum in the street.

NOTE.—Contn sheet.

Serial No.

22 The dispute in this case commenced at about midnight on the 4th Jan 4 inst.
There had just been a dispute about in the Vedanthachar Sannidhi about bringing out the Vedanthachar idol. That was the first day of Kalarthsava. The Vedantachar's idol which had been brought out had been decided to be taken back. When Chakravarayaswami was brought to the Temple from Vedantachar's temple it was found that the idol of Parthasarathy Swami was in the Vadagalai's [illegible]. The Vadagalais at once objected. The Parthasarathy had an enquiry and sent back the Parthasarathy Swami idol. The matter was reported to the Sub Division officer who said that there was nothing to show it was the custom to bring out Parthasarathy Swami.

in of Statha Mudré Sri Seshachar dated 4 (1908)

Sri. N der No. 176 of 6 2 1908)

23 In this case there is no reliable evidence about the manavol. The circumstances show that either the Tengalais must have secretly brought out Parthasarathy's idol in order to obtain a new privilege in the event of the Vadagalais being permitted to bring out Vedanta Chari idol, in all processions or the Vadagalais who have gained their discomfited in the dispute about Kal. out of spite to the manavol honours of Parthasarathy Swami.

24 It appears the matter be enquired into. I am

NOTE—Contn sheet.

Serial No.

recommendation. So far back as 1835 - on account of apprehensions of the breach of Difference in perception, on matters of the three Vedas - Vedanta etc, Jeen and Bouddha Dharma - were prohibited. This is admitted by both parties. The allegation continues and it is said that the breach is becoming wider - It is thus a question whether it will be safe to permit the presence of sectarian Acharyas on the occasion of Utsavams Coma on both the sects

Submitted to the Commissioner

Alwar Tirumalai

23/9/1910

28.

3437

I have gone through many of the marked papers but I cannot say that I have been able to appreciate the matters in dispute properly.

It is plain that no authorities (Sastras) can be cited in settlement of such disputes; established Achara can be the only guide. But it is hopeless to get unbiassed evidence of usage,

NOTE—Contn. sheet.

GPB—55,000—27-4-08

Serial No.

for apparently those who are able to give any evidence are not partisans on either side.

On the question of "Iyal-Sat tu mare", I would accept the D.C.'s opinion based on the Vyavasthas of the majority of the Palace Pandits. The latter are more likely to hit at what is proper in such a matter than we can be.

On the question of ~~two~~ bringing the Bhaktavatsalas, the safest course would seem to be that ~~they~~ on common occasions neither party be given the privilege. If however they can be brought round to agree to a common arrangement (either by their own good sense or local arbitration under official guidance) the order of prohibition may be



GPS—55,000—27-4-08

G. R. S. 12 ]
General and Revenue Secretariat.

Temp File No. 287 of 1907

Serial No.

Relaxed.

Kindly draft an order & let me see before issue.

30/4/10

A Venkata Rao draft as indicated 9/

8/7/1910

Submitted with a draft on the lines in "C" A-V 6510 by the Asst. Secretary.

8/7/1910

Draft submitted to Secy Committee

Ahmadnagar

9/7/1910

5-29

P S Roy for approval at ade an order that the Bhakta Vijayas should not be brought out we consider depriving the parties of ~~their right~~ their right they have till now been enjoying of bringing out the Bhakta Vijayas on Swamis and Srinivasa Kalyana days Sri Varamandi day and on Delhi Utsava day it is admitted that Vedanthachar idol is brought out & do India by these should be disallowed. So in the last para I have specified the occasions on which the Bhakta Vijayas should not be brought out.

Ahmadnagar

9/7/1910

NOTE—Contn sheet.

GPB—55,000 -27-4-09

General and Revenue Secretariat.

Mus File No. 287 of 1907

Serial No.

Draft order may be approved.

Dewan 14/5/10

139

Submitted to Dewan
Accountant
17/1/1910

617 3
18.5.10

Vide draft by appd by Dewan

Dsecee
Dewan
14/11/10

Dsecee of the Secretariat
letter
No.
5/11/1910

No. 1228/M 287-07 & 12 11 10 To the Dewan
Mysore Dt. passing orders regarding the
recital of Prabandha Sahitya & the precedence
of the Bhakta Vijnana during religious rites.

The file is ordered to be sent to the
Secretariat.

268

Submitted to the
Secretariat
Accountant

12/11/10

Seen
18/11/10

Dy Secee
21/11/1910

Submitted in the Dft Sanction as proposed
Accountant 4/4/1911
Dewan 5/4/1911

NOTE.—Contm. sheet.

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Serial No.

Encl to
A Ananda Alvar
of Melkote
No 2617 D 13.4.11

Govt direct that neither party should be given the privilege of bringing to the Bhattalingachars, as there are no sufficients grounds, and suggest that order of prohibition may, if possible, relaxed on the two contending parties coming to a certain common understanding and refraining from the crime.

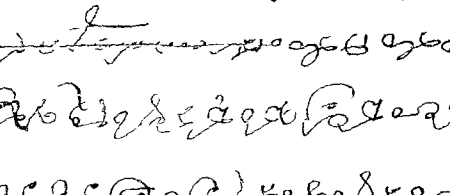
– Copy of the above is forwarded to ~~the Superintendent~~ Narasimhachar of Melkote – No. 2618 D 13.4.11

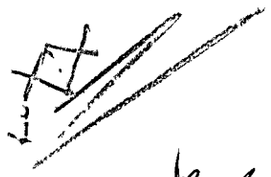
Rec'd 20/4/11

OFFICE OF THE DEWAN OF MYSORE
RECEIVED
DATE 22-1-1900
REGD. No 1049
MUZRAI BRANCH

[illegible]

[illegible]





Received Post-
ed. Thanks for favour of
report.

[illegible]

Typed

S.V.

4.2.08

Muz.4]

GOVT. OF H. H. THE MAHARAJA OF MYSORE.

MUZRAI DEPARTMENT.

OFFICIAL MEMORANDUM.

No. 3571 Circl.

The accompanying ~~Appeal~~ Petition No. 2817 dated 10. 1. 1908 received at this office from Vadaseri Neela-kantachi Narasimhachar and others of Melkote complaining against the Peishkar of the Melkote temple during Kotaroturu

is forwarded, ~~together with its enclosures,~~ to the Deputy Commissioner of the Mysore District for ~~submission of the entire records connected with the case together with a detailed report thereon~~ favour of report.

By Order,

Secretary,
Muzrai Department

BANGALORE,
5 2 1908.

GPB—900—29-9-07

Ent to be

Presented in person.
- Req. & give room.

A.V.
Please consult our Office note for orders

18-1-18-8

MUZRAI SECRETARIAT
2546

కాలువకింద శ్రీకృష్ణ లింగాలచెరువుకు అల్లాఇవరాం వచ్చింది
చెల్లింపు నాడు నాటి అల్లా ఇవవంశీ అక్కరాని ఇంకా ఇబరిగా

మర్యాదకు ౧౧౮వ—

ఉభయ యల్లయ్యరు శ్రీ మహాదేవ రామానుజం శ్రీరామానుజం
పాలయరెడ్డి గారి కోదండ రాముడు అనుకరాని ఇవరు అల్లా
నల్లకూడి దనాలు నాటి ద్రావిడ దాస్య ప్రాణరామయ నాయకుడు
ముదాలవల్లి ఇయరల రాజు వెంబడి కాలక్రమ ద్వారకల్లు
గోపాలకృష్ణ దేవాలయములో వెలుగు వెంకటరమణ అనంతయ్య
ఎంది దక్షిణ దేశము నిర్మించిన కల్పవృక్షము అనుభవించారు.

శ్రీవల్లీ కల్యాణ ఉత్సవ వర్ణన యందు అనుచరులు
వెంకట కవిరాజు దగ్గర కాలాంతరమున తండ్రి ఉండు కోట
నదిని వృత్తికి విష్ణుమూర్తి అనుజ్ఞ మేరకు రామ ఇంటి
కాంతాలకు అరవ్య వనమువలె వెలుగు పదవి నలువురి
వెంబడించి వచ్చి అక్షరములు తెలిపెను—

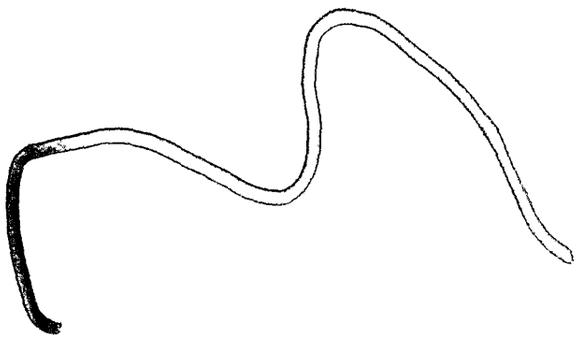
క్రమముగా మాల నవరాత్రము కాలం మునుపు విధిమము చెప్పి
వీరావతరణ కథలు విస్తృతముగ చెప్పిరి చంద్రమౌళిగారు
నాలుగు వేదములు నేర్చిన పండితులు వివిధ శాస్త్రములు
విద్వత్తు శ్రీమహాభాగవత పంచమ స్కంధము ఆదిశేషుని మహిమ
వల్ల మాకు తెలియ చెప్పిరి అలాగే అప్పయ్య దీక్షితుల అల్లుడు
వారు తెలుసుకొనిరి—

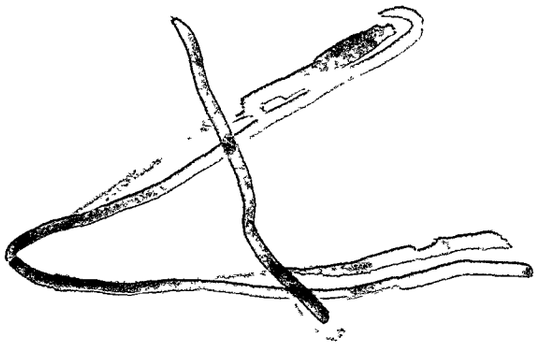
శ్రీదక్షిణామూర్తి స్తోత్రము అద్వైతముల నడుమ
మత భేదములు లేదని చెప్పుచు నానా శాస్త్రముల
నిర్ణయమును పొందెను అతనికి వేదాంతమునకు—
ఉభయ వేదాంత సిద్ధాంత విచారము అతని వద్ద
నేర్చికొని ఆ తరువాత వారి గురువుగారిని

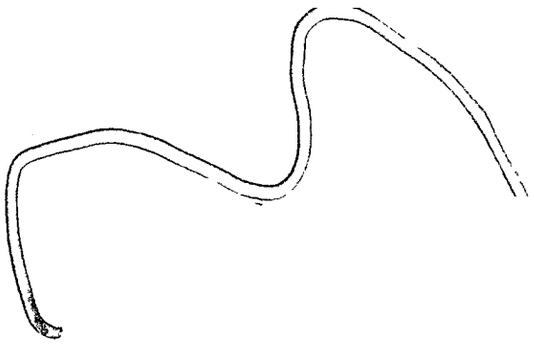
Order £ 5 1 2
21-6 /

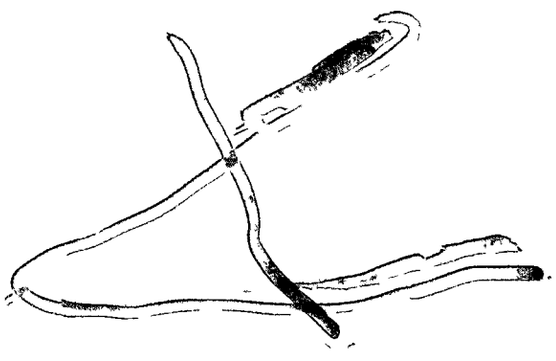
for the Sub Division officers

[illegible]









MYSORE GOVERNMENT
358
21/7/05
MINISTRY SECRETARIAT

1]

190

From

Cl 1

50-92

To

The Dy Commr
Mysore Distt

Dated

Despatched

Received

General No.

No.

Enclosure No.

Has the honor to forward herewith petition registered no 2856 dated 16th January 1908 from M. A. Timmaiah chair and another of Melkote Co plaining that the local authorities have on their own responsibility, permitted the introduction of innovation and also certain departures from manual in regard to

G P b—3,000- 19-9-07

The Mahasamas of Vadagale
Vedanta Acharyar and Tengale
Pillalokacharyar. The Dy.
Commr is requested to enquire
into the matter and submit
a very early report on all
the allegations contained
in the petition. ~~It is also~~
~~requested that if~~ Any orders
at variance with manmel that may have
~~have~~ been issued as alleged,
~~the Dasar~~ should be held
in abeyance, pending the
final decision of Govt
in the matter ~~the~~ fact reported by Govt.

By order,

This order 23/1/08
Secretary.
23/1/08.

No. 1846 ಶ್ರೀ 27/1/10

ಸ್ವಲ್ಪ ಸಮಾಚಾರ ಶ್ರೀ ಸಿಂಹಾಸನ ಅಧಿಕಾರಿಗಳು ಅವರಲ್ಲಿ
ಸ್ವಲ್ಪ ಪ್ರಮಾಣದ ಅಂಶ ಅಧಿಕಾರಿಯಾಗಿದೆ.

ಸೀಲ್ ಅನ್ನು ಮತ್ತು ಅಂಚಿನಲ್ಲಿ ಶ್ರೀ. ಸರಕಾರದ
ಕೆಲಸ ಮಾಡಲು ಸಹಾಯಕ ಕೆಲಸಗಳು

ಸೀಲ್ ಅನ್ನು ಮತ್ತು ಸಿಂಹಾಸನದ
ಸಿಂಹ ಅಧಿಕಾರಿಯಾಗಿ ಅಧಿಕಾರಿಯಾಗಿ ಮತ್ತು ಅವರ
ಅಧಿಕಾರಿಯಾಗಿ ಅಧಿಕಾರಿಯಾಗಿ ಅಧಿಕಾರಿಯಾಗಿ
ಅಧಿಕಾರಿಯಾಗಿ ಅಧಿಕಾರಿಯಾಗಿ ಅಧಿಕಾರಿಯಾಗಿ
ಅಧಿಕಾರಿಯಾಗಿ ಅಧಿಕಾರಿಯಾಗಿ

ಸಿಂಹಾಸನ ಅಧಿಕಾರಿಯಾಗಿ ಅಧಿಕಾರಿಯಾಗಿ ಅಧಿಕಾರಿಯಾಗಿ
ಅಧಿಕಾರಿಯಾಗಿ ಅಧಿಕಾರಿಯಾಗಿ ಅಧಿಕಾರಿಯಾಗಿ ಅಧಿಕಾರಿಯಾಗಿ
ಅಧಿಕಾರಿಯಾಗಿ ಅಧಿಕಾರಿಯಾಗಿ ಅಧಿಕಾರಿಯಾಗಿ ಅಧಿಕಾರಿಯಾಗಿ
ಅಧಿಕಾರಿಯಾಗಿ ಅಧಿಕಾರಿಯಾಗಿ ಅಧಿಕಾರಿಯಾಗಿ ಅಧಿಕಾರಿಯಾಗಿ

Secretary to Government
27/1/1910

27/1/1910

Urgent

Muz. 1 ]

190

From

To

The Dy Commr

Mysore District

Dated

Despatched 28.7.08

Received

General No. 499

No.

Enclosure No. One

In continuation of this office docket no 3351 dated 23rd January 1908 calling for a report in regard to the Utsavams of Bhaktha Vigraha in the Sri Nanjanaswamy temple at Melkote, has the honour to forward herewith petition registered no 358 Dy (but actually received on) 14th July 1908 from Krishna Machar and [illegible]

GPL—3,000- 19-9-07

Vadagale residents of melkote
making that during the
ensuing Krishnaraj mudi
Utsavam (which is stated
to have been conducted on
the 19th idem). The Vigraha
of Vedantachar might be
permitted to remain near
the Sri Chalunaraya
Swamy. The Dy. Commr
is requested to expedite
the submission of the
report already called for
on the subject

By order

500/

not to the petn

Dy Secretary.
27/7/08
27/7/08

D1693

1909-10

From Melly 287-0
M. Kantaraj Urs Esq: B.A
Deputy Commissioner
Mysore District

To
C. S. Balasundram Iyer Esq: B.A
Off: Secretary to the Govt: of Mysore
Genl. and Rev. Departts, Mysore
Branch.

Dated

Despatched 7th March 1910.

Received

General No. 412
No.

Enclosure No. 3 files marked A, B, & C with 7 slips attached

Submit 3 files of papers relating to certain innovations, alleged to have been permitted by the local authorities, in the temple at Melkote.

Refer

M

W/M

W

W

No. 412
Enc. No. 3 files, marked A, B, & C with Ferishta attached

OFFICE OF THE Deputy Commissioner
MYSORE DISTRICT,
Dated Mysore Camp 7th March 1910.

To
C. S. Balasundram Iyer Esq., B.A.
Offg SECRETARY TO THE GOVERNMENT
OF HIS HIGHNESS THE MAHARAJA OF MYSORE,
GENERAL AND REVENUE DEPARTMENTS.
Nuzrai Branch.

Sir,

With reference to the late Nuzrai Secretary's docket No. 3351 dated 23rd January 1908 and his official memo No. 3571 dated 5th February 1908 and your office docket No. 499 dated 28th July 1908 and subsequent reminders thereon, relating to certain innovations, alleged to have been permitted by the local authorities, in the temple at Melkote, I have the honor to submit three files of papers relating

to these affairs:—

2 File "A" relates to certain disputes as to Eyal Sätmare to be uttered by the two sects of Vadagales and Tengales in the temple. This shows how mr Sparkes, my

Flag iv) predecessor in office, found himself unable to decide what was manul and what was innovatin, and thought it best to refer the matter to the Palace Pandits.

Flag v) The almost unanimous opinion of all these seems to have been that both parties may cry out their respective Sät-Mares.

3 File B ~~is the one~~ Contains the order which seems to have occasioned the petitions to Govern[illegible] The order relates to Vedanta Desika,

being brought to the side of Sri Chela-
-varaya Swamy on certain occasions. Mr.
Venkoba Rao, the then Sub divisional
officer, while allowing such a practice,
has written an elaboiate precis of the (Flag U
case, a fair copy of which is also kept
in the file for facility of reference. This
will show how very difficult it is to find
out the Manual even in this particular.

File "C" has been formed from the reports and correspondence on the petitions forwarded by Government. There are certain orders and Nirupas in this file. From these, it will be seen that the late Ashtagram Division Commissioner forbade utsavas to Acharya Purushas until the two parties reconciled.

In giving my opinion I have only

only to draw your attention to the fact that the utterance of Eyal Satmare, has nothing to do with real worship, except That it is the praise of God by the worshi-per. The temple worship is now going on well without any Eyal Satmare, and I will recommend consistently with the opinion of the Pandits and the practice apparently obtaining in other temples, that both parties be allowed to cry out their Themes, and that we may forbear from interference so long as there is no breach of the peace.

5 As regards the bringing out of Ve-danta Desikar to the side of Sri Chelu-varaya Swamy or the Anumanavas, when-ever either of them come near his

Sannidhi

Sannidhi, it is evident from Mr. B. Ven-
koba Rao's precis that such a practice
is purely based on sentiment and etiquette,
just as a disciple goes out to meet the guru.
The other party alleges that it violates
the order of the late Ashtagram Division
Commissioner, Captain Chalmers No. 65
of 1834 which forbids the bringing out of
the Acharya Purushas from their garbha-
grahas. This is a bad quotation of the
order, as it only forbids Utsavas and has
nothing to do with the present practice.
This order is of moment only as it forbids
the other Acharyas being brought in Utsavas
along the streets to meet Thelvarayaa
swamy. Therefore I am of opinion that
Mr. Venkoba Rao's order in this
particular

particular is quite sound.

6 The third grievance stated is that Sri Lokacharya was not allowed to be taken to the side of Cheluvaraya Swamy during Kotarotsava in the Dhanurmasa for Dravida Prabhandha Parayana. The Thengalas allege that, as Pillai Lokacharya's Shrine is within the temple precincts, it is to be considered part of it, and that therefore he must be allowed to be placed beside Cheluvaraya Swamy. This allegation is quite baseless. This circumstance is purely accidental and has no special significance.

7 But on the principle mentioned in the previous para, I recommend that

Pululogar Char may be allowed to be
brought to the Side of Cheluvaraya Swamy
as such a course will not involve in an
utsava and will thus be free of objection.

I have the honor to be,

Sir,

Your most obedient Servant

[signature]

Jr Deputy Commissioner

Bg Mysore District

Draft as per ors under

G.R.S. 28.]

1693
7-4-10

File No. 28

Serial No.

*Diary No. of letter replied to*

*Proceedings of the Government of His Highness the Maharaja of Mysore.*

GENERAL AND REVENUE SECRETARIAT.

( )

READ—

Petition no 2856 Dt 16th Jan from the Sungalans of Melkot complaining that the local offi had contrary to manual permitte the Vadagalans to recite at the Brahmotsava Saturmoray Seven Verses composed by Vedantachariya and

, *the* 19

Date of issue

Signed by

ORDER THEREON.—No.

permitted the Utsava idol of Vedantachariya to be brought out of the Garbhagudi on occasion such as Krishnarajamudra Kiri Dharana and others when the Sri Chaluvanarayanaswamy is brought to Vedantachari's Temple,

over

SUBJECT.

GPB—5,000—7-5 09

Petitions nos. 2817 and 358

dated 10th January and 17th July 1908

from the Vadagalais of Melkote

complaining that the local authorities

had permitted the utsava idol

of Balalokacharya to be brought to

the presence of Sri Chalumaraya

-Swamy in the Temple on the

occasion of the Dhodaka of

Brahmadhya Parayana on the

first day of Kotarotsava.

Correspondence ending with

Letter no. 412 dated 7th March 1910

from the Dy. Commr, Mysore

Submitting a report in the matter with

Dis[illegible] the records connected

therewith.

Order thereon.—

The Tengalais say that

at the Brahmadhya Satumorai

both sects were reciting the

same verses viz the beginning with [illegible]

Apteen Verses, and that latterly

the Vadagalais have been

permitted to recite verses

composed by Vedantacharya.

They contend that the verses

were formerly being recited

G.R.S.

GENERAL AND REVENUE SECRETARIAT.

(*Continuation Sheet draft form.*)

by both parties and are being now recited by Tengalais are compositions of Alwars or Acharyas held in veneration by both sections and that the Vadagalais should not be permitted to recite the Verses, composed by an Acharya venerated by that sect alone.

2. The Vadagalais depose that it is absurd to say that they were reciting the verses recited by the Tengalais inasmuch as one of such verses is in praise of the Tengalai Acharya "Nambille", that the verses composed by Vedandacharya are in praise of Acharyas reverenced by both sects that the Vadagalais were always reciting these verses and request that they may be permitted to do so.

3. This like the other matter in dispute is not any ritual for which Shastric authority is procurable. These are pure questions of usage/ about which established "achara" can be the only guide. But ...

hopeless to get unanimous
evidence of usage, for apparently
those who are able to give any
evidence, are not partisans
on either side.

4. The Dy. Commr. after
consulting the Palace Dharmadhikaris
and Pandits, is of opinion
that each party might be
allowed to recite the verses
~~it likes~~ as it is ~~admitted~~ asserted
~~by the Tengalais~~ that at
the commencement each party
recites ~~his~~ their own mangala verse
i.e. Sri ~~Sadasha~~ Saileśa Dayāpātram (
or ~~Sri~~ Rāmānuja Dayāpātram (
Govt are of opinion that it
will not be unfair to permit
both parties to recite their
own closing verses. They are
therefore pleased to accept
the Dy. Commrs. recommendation
and to direct that at the
Brahmotsava Saturmorai, the
Vadagalais be permitted to
recite the seven verses composed
by Vedantacharya commencing
with "ಶ್ರೀಮತೇ ರಾಮಾನುಜಾಯ ನಮಃ ಶ್ರೀಶೈಲೇಶ ದಯಾಪಾತ್ರಂ"

5. As regards the ~~Utsava~~ Vedantacharya idol
the Tengalais contend that the
Utsava idol is ~~brought out of~~

5

G.R.S. 27]

GENERAL AND REVENUE SECRETARIAT.

(Continuation Sheet draft form.)

Should not be brought out of Garbhagriha

~~The Gaudiyangada on Arunachalesvara and Sevartha days and not~~ Should not be brought out of Garbhagriha on the occasions of Sri Kar-thikaiyans such as Nalavaram Kotaruthsava, Brahmada Parupalam during Vairamudi and Krishna Raja Mudi and Kirita Dharam during Krishnarajamudi which are attended by both sects they admit that on the occasions of Sevartha uthsavams and Arunachalesvara uthsavams, the idol is brought out.

6 The Vadagalais contend that it is usual to bring out the uthsava idol on all occasions

7 As regards Pulalokachar the Tengalais say that on the first day of Todaka of Brahmotsava Parayanam during Kotaruthsava it is usual to take the uthsava idol to the presence of Chandesvarayaswamy in the temple and to leave it there for ten days The Sadumoray may admit that on no other occasion this idol taken into the Temple.

8 The Vadagalais say that the Pulalokachar [illegible]

MGCPB—30,000—5-10-

was never taken into the temple.
The Dy Commr ~~proposes~~ is of opinion that both the
Vedantachar and Gulakachar ~~the~~ idols
may be carried ~~daily~~ allowed the right
the side of
the Deity ~~during certain Utsavakalle~~ as claimed by the former
occasions.

9 The Govt observe that there
is no reliable evidence about
manual on the question of bringing
the Bhakta Vigrahas they direct
on a consideration of the facts of
the case, that neither party
be given the privilege of bringing
out its Bhakta Vigrahas ~~of~~ as now claimed ~~e~~ of bringing out
however, they can be brought Vedantachar idol on during Nava-
round to agree to a common rathi, Kotarabam, Prahlada Pattabhi
arrangement (either by ~~their~~ palam during Variamudi and
~~themselves~~ or by local arbitration Kimkaryam mudi and Kirtan
under official guidance), this Dharana during Kirikaryam
order of prohibition may be mudi and of bringing out
relaxed Prahlada Chakrathalwar idol for Todaka
of Prahlada Paryayam during
Kotarabam

9/5/1916

cfs. under

for Secretary

RL 15/5

To,
The Dy. Commr, Mysore Distt
returning the records.

14/5/16

No 2697 Dt 13/4/11.
Crl.R 287-07

[illegible]

By order
DGd
5/4/94
For Offg. Secretary

No 2618 — Dt 13-4-
mis 287/07

[illegible]

ನಂ.ಆಇ 28 ಗಣಿ 2008 ದಿನಾಂಕ 11.1.08
ನಂ.ಆಇ 358 ದಿನಾಂಕ 21.7.08
ನಂ.ಆಇ 1056 ದಿನಾಂಕ 30.11.08

By order
Sd/-
Jr. Offg. Secretary